

THE NUR AFSHAN

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No. 9

FOREIGN TELEGRAMS.

Six Russian men-of-war passed Gotland in Sweden the 15th instant, going south.

It is reported at Tokio that the Russians have crossed the Korean frontier.

The Japanese representative at the St. Louis Exhibition, hearing that Russia had abandoned her intention to exhibit, immediately bespoke the Russian space for additional Japanese accommodation.

Reuter wires from Seoul that 2,000 Russians have arrived at Wiju and 3,000 at Chailienching, and a collision with the Japanese is expected.

London, Feb. 18.

Japanese transports, with a hundred thousand troops on board, have left the base ports for Dairen, with the object of isolating Port Arthur. They are expected to arrive on Thursday.

London, Feb. 19.

A despatch received at the Japanese Legation from Yokio, states that no attempt has yet been made by the Japanese to land near Pigeon Bay, or in the neighbourhood, and hitherto no Japanese vessel has been destroyed. The fighting power of the Japanese fleet is practically unimpaired.

The remarkable wording of the Tsar's manifesto, admitting implicitly the unpreparedness of Russia, and foreshadowing a long delay before any decisive action, is much commented on. The Times considers that it means a war of exhaustion, and another wholesale retreat similar to Moscow, leaving Port Arthur and Vladivostok isolated. It observes that it is a great resolve, but the success depends upon the will of the enemy.

Calcutta, Feb. 19.

The Russians have starved the Japanese refugees at Port Arthur.

The soldiers are pillaging and there is the utmost disorder.

A battle is imminent at the Yalu.

It is reported that over 100,000 Japanese soldiers will embark within the present week from various ports in Japan, their place of disembarkation is being kept a profound secret.

Heavy fighting between the Russian and Japanese forces is reported to have already taken place on the right bank of the Yalu River, but no details are yet to hand.

A northern despatch states that the Viceroy, Yuan Shikai, received recently secret orders from Peking to despatch troops to Chih on the Manchurian borders, in consequence of which 15,000 men are preparing to start via Shanhaikwan.

Bombay, Feb. 20.

The Japanese Consul in Bombay is in receipt of the following telegram: "The Times' Peking correspondent reports that Admiral Alexeiev, on the 14th instant, sent the following: 'Disabled Tzarevitch, Pallada, Retevian, North, Sevastopol, Petropavlovsk. Japanese driven from railway near Chinkow. Russians admit 70 killed, and 150 Japanese prisoners. Russians have eleven ships out of action, and declare fifteen Japanese have been disabled. Japanese surveying party reported to have landed at Pigeon Bay have been destroyed. So far as Japanese are concerned the above information is untrue. No attempt had been made for landing, hence, no

prisoners were possible. As to Japanese ships disabled there is absolutely one.

London, Feb. 19.

An Army Order from the King thanks Lord Roberts for his valuable services to the Empire, and asks all ranks to profit by the example of his illustrious duty and singleminded devotion to his Sovereign and country.

London, Feb. 20.

A telegram from Tientsin states that after the accidental explosion of the Yuxing mine in Port Arthur harbour, a violent storm occurred, when the mines came to the surface, and floated about in all directions. Next day the Bogaria was sent to assist in securing them, and was caught in a storm, driven on the rocks, and became a total wreck.

Baron Hayashi is indisposed owing to pressure of work.

London, Feb. 20.

A Russian official statement formally charges Japan with a violation of International Law in making a series of revolting attacks before declaring war.

Admiral Alexeiev has been ordered to defer his departure for Harbin until Admiral Makroff has arrived at Port Arthur.

Russia has abolished the censorship for outward foreign telegrams except the ordinary military censorship.

The Times in an article says: "Great Britain's sympathy with Japan is natural and legitimate, and sufficient, should an improbable emergency arise, to enable the Government to give effect to all the terms of the Japanese Treaty. English sympathy is not merely grounded on the fact that she is our ally; it draws its strength, and justification from the knowledge that Japan is fighting the battle of all the civilized nations."

The Commander of the French cruiser *Faical*, describing the fight at Chemulpho, says the Commanders of the French, British, Italian and German warships twice protested to the Japanese Admiral against the attack as a violation of International Law, because Chemulpho is a neutral port.

London, Feb. 21.

An Imperial Russian ukase is issued relieving General Kourpatkin of the functions of War Minister, and appointing him Commander-in-Chief of the Army in Manchuria.

Reuter's correspondent with the special permission of the authorities visited Port Arthur, which the Russians claim as being capable of two years' resistance.

London, Feb. 22.

Reuter's Shanghai correspondent says the Chinese have vainly ordered the Russian guboot *Mandjur* to leave port. It is reported that a Chinese squadron is coming to enforce the order.

Reuter's Aden correspondent states that the Peninsular and Oriental steamer *Mongolia*, outward bound to Australia, encountered a Russian battleship and four destroyers in the Red Sea. One of the destroyers endeavoured to cut off the *Mongolia* but failed to do so. The whole squadron then closed her, but was unable to overtake her. A signal was then made for the *Mongolia* to halt, whereupon she stopped her engines. The Russian destroyer then approached and scrutinised the *Mongolia*, and then signalled "Beg to be excused."

London, Feb. 23.

Russian and Japan, replying to the United States Note, state that both are prepared to respect the neutrality of China outside Manchuria.

EDITORIAL NOTES.

"His lamp am I—

To shine where He shall say.

And lamps are not for sunny rooms,

Nor for the light of day,

But for dark places of the Earth,

Where shame and wrong and crime have birth;

Or for the murky twilight gray,

Or where the light of faith grows dim,

And souls are groping after Him;

And as sometimes a flame we find,

Clear shining through the night,

So bright we do not see the lamp,

But only see the light,

So may I shine—His light the flame—

That men may glorify His name."

This is a poetic rendering of our Lord's words, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

The *Arya Patrika* rightly inveighs against child marriage. He also perceives some of the evils connected with the treatment of Hindu widows. He writes thus:

"We know and confess it to our shame that we have in general no ideal marriages practised amongst us and that the remarriage of widowers is making the condition of widows still worse and heart-rending; we know that the evil and inhuman practice of child-marriage is doing a lot of mischief; we know and feel that our widows are subjected to great many troubles and unbearable hardships;—and in this matter of feeling we yield to none—we realize that the silent and heart-rending sighs of these innocent, friendless, dumb creatures is creating havoc in the land and, moreover, we clearly see that, unless their condition is made better, we must remain a degraded people."

Again he expresses the thought of the best educated young men of the day in the following language:

"Men have begun to look upon their wives as their household chattels, fit to be treated as their humour guides them or as their lust prompts them and liable to be exchanged at the slightest offence. It is no doubt, an utter disregard of the lowest kind of morality that the Society sanctions or tolerates the marriage of a young pretty girl with a devilish licentious, miserable and wretched old man, whose one foot is in the grave."

There is hope for India so long as we find among the influential classes men who have the courage to speak and to write in terms so plain. We want also men who have the strength of their convictions, men who will dare

to reject the evil customs of their fathers and to adopt the course which right dictates.

We are sorry to note that the remedy prescribed by our Arya contemporary will not suffice to remove the evils complained of. The remedy is not to be sought for in the direction of the celibacy of widowers, for that would be to inflict upon the men the hardships now visited upon the women. The true remedy is to be found in the remarriage of widows whenever suitable arrangement can be made. Let widowhood, like widowhood, be regarded as one of the misfortunes which befall mortal mankind, and so remove the stigma which has been unrighteously fixed upon widowhood, especially where the victim is an innocent child, and the way will be open for honorable remarriage.

It goes without saying that child marriage is the source of child widowhood. Remove the cause and a remedy for the evils of child widowhood will be found. Why should not let what is now called child marriage be transformed into a engagement which should hold as sacred, in case the parties live to be of mature years, when the real ceremony of marriage should take place? This arrangement would leave either party free in case of death during the engagement period. Such a change would still retain as practical much of what is now a matter of custom and yet secure freedom from a bondage which is felt to be a serious evil.

We congratulate our Methodist friends upon their splendid achievements in Sunday School work. They report 126,737 scholars in schools connected with their Southern Asia Missions, being an increase of 306 schools and 34,681 scholars during the last four years. These results flow from carefully organized plans persistently followed. Their example is worthy of imitation among all Christian churches.

Many Indian readers, hearing or reading about the vast multitudes of people in Christian lands, who have no faith in the religion of Jesus Christ, or of those whose lives are immoral, run to the conclusion that Christianity is losing ground and is ready to disappear as an effete religion. This judgement is based upon ignorance of the fact that the true ways of God have never been accepted by the multitude in any country or age of the world. The truth of the Bible comes to men in England or America just as it does to the people of India. The differences in environment are very great. Most of the people in a so-called Christian country are by birth and education disposed towards the Christian religion as the national faith, just as in Arabia the people are disposed to accept Islām as the true religion of God. In India, however, the masses are by birth and education biased against the religion of Christ. And all men are by nature biased against the Gospel way of salvation. That way is a way of repentance from all sin, a way

of purity and holiness in life, a way of humiliation and self-abnegation, leading men to abandon all efforts to secure pardon and acceptance with God on the basis of their own righteousness and to appear before God as guilty suppliants, craving forgiveness for the sake of Christ, their Redeemer. It follows that a multitude of men in all places and at all times refuse to walk in this way, and the fact of their refusal, even the fact of their active opposition, proves nothing as to the truth or power of the religion of Jesus.

As a matter of fact, the religion of Christ is continually growing in strength and numbers in every Christian land to day. The following statistics will illustrate as well as substantiate what has been said above. Dr. H. R. Carroll, who is recognized as a great authority on Church statistics in America, gives the following figures for five of the most prominent Protestant denominations in the United States. The Episcopal 782,543; Presbyterian 1,661,522; Lutheran 1,715,910; Baptist 4,725,775; and Methodist 6,192,494. The increase in these denominations for 1903 is as follows: Episcopal 15,209; Presbyterian 26,502; Lutheran 36,567; Baptist 61,146 and Methodist 112,946. The total for all Protestant denominations is 316,343. These figures are given in order to show that the churches are increasing. The tree that grows is alive; and however slow that growth may seem to a casual observer, yet that growth testifies to the presence of life.

The growth of the Church in Non-Christian lands is well illustrated by the following lines quoted from the *Indian Witness*.

"But thirty short years ago or thereabouts the operations of the Methodist Episcopal Church in Southern Asia were confined to the comparatively small area of Rohilkhand and Oudh. As these lines are being written, Methodist Episcopal missionaries from the Punjab, Rajputana, Gujarat, Central Provinces, Bombay, Bengal, Mysore, Hyderabad, Burma, the Straits Settlements, Borneo and the Philippines, are making their way to Madras, or are already there, to take counsel together concerning the Kingdom of God in all those territories. Instead of the one vernacular, in which the work of this particular Mission was operating a third of a century ago, it is now preaching and teaching in a score or more languages of this Eastern world. A great and effectual door has been opened to American Methodism in the Orient. May it prove equal, by the grace of God and the power of His Spirit to the gigantic tasks which have been providentially laid upon it!"

We would advise the *Arya Messenger* that to print the words "we do not hold ourselves responsible for the opinions of our correspondents," does not shield him from the operation of the Act recently published by the Government and making it a criminal offence to publish libellous statements to wound religious feelings. Nor do these words relieve him

from the moral responsibility involved in maligning the Holy Bible in an article written by an "Englishman," who says: "a book that not only is voluptuous and sensual, but which contains more pure unadulterated filth, and unornamental dirt than any work penned by a man living or dead."

Some time since, a correspondent of the *Nur Afshan* quoted a passage from the Shastras, at the same time translating it into Urdu, on account of which we were "warned." The correspondent was a Hindu and the translation was literal, but so indecent that, when our attention was called to it, we were ashamed that it found its way into our columns through the carelessness of the assistant. We only refer to it to call the attention of our Arya neighbour to the articles now appearing in his paper, which do him no credit either from an ethical or theological standpoint. As an argument they are frivolous and beneath notice.

So far as the scurrilous attack of an "Englishman" is concerned, it should not be forgotten that the Bible is the sacred book of the King Emperor and is read by the purest women of the empire. It was a daily companion of the late Queen Empress. It is read in all the churches throughout the Christian world. The Viceroy has lately commended it and subscribed to the Bible Society which publishes it in all the principal languages of the world. And yet this "Englishman" has the effrontery to write: "Is this then, the book that India is to be educated with, and the youthful minds of her children polluted by."

Current Thought & Incident.

DID JESUS DIE ON THE CROSS?

I.

The Muhammadan teacher of Qadian in the Punjab, Mirza Ghulam Ahmad, who calls himself the promised Messiah, teaches that Jesus did not die on the cross. He is constantly writing on this subject in his own magazine, and frequently challenges Christian missionaries to disprove his statements. As yet missionaries have not given him much attention, the reason being that his theories about the death and resurrection of Christ have been frequently discussed in Europe and have been so completely discredited, that not even the most ignorant atheist would now bring them forward in an attack on Christianity. Yet it may be wise, for the sake of Indian readers who may not have read European discussions on the subject, to set out the evidence clearly once more.

Now the extraordinary thing is that no one of the contemporaries of Jesus had the slightest doubt upon this question. Romans, Jews and Christians were all thoroughly convinced that Jesus died on the cross. For the Romans we have the evidence of the great historian Tacitus in his *Annals* (15, 44). He tells us that Jesus

was executed by Pontius Pilate. Jewish books frequently refer to Jesus as having been put to death on the cross. Christian testimony is also unanimous that Jesus died. We may safely assert that, in the face of the unanimous testimony of friends and foes alike, it is impossible to believe that Jesus was taken down from the cross alive. There is the further fact, which no one will deny, that, when the soldiers found that Jesus was dead, one of them thrust a spear into his side, to make doubly certain. How any reasonable being can believe that, in spite of such a precaution, Jesus continued to live, we cannot imagine.

But the absurdity does not end here. The theory is that Jesus was taken down from the cross in a swoon and laid in the grave, that He lay there in an unconscious state from Friday evening to Sunday morning, that He then awoke from his swoon, that some one removed the stone from the tomb, and that He came out and was hailed by His disciples as having risen from the dead. Now let readers realize the absolute absurdity of this idea. The disciples believed that Jesus rose from the dead in power, that He appeared to them as Conqueror of Death, and that He ascended to Heaven as Lord of all men. In the triumphant assurance that Jesus, Who was crucified, had risen in glory and was now seated at God's right hand, they founded the Christian Church. How could such a faith have been produced by a man creeping out from His tomb, half dead with weakness and exhaustion his wounds still bleeding, his whole frame nerveless through hunger, thirst and torture? How could they believe that such a sufferer was the Son of God, the King of Glory, triumphant over Sin and Death? The idea is preposterous, absolutely incredible. When the great attack on Christianity began in Europe a little more than a century ago, this theory was now and then put forward, but it is so revoltingly absurd and incredible, that every one is now ashamed of it, and it is never brought forward.

The Qadiani quotes a number of passages from the New Testament to bolster up his absurd theory, but no one of these passages can bear the meaning which he puts into it. Thus he says that, as Jesus compared His own death and resurrection to the case of Jonah (Matthew, 12, 39 and 40,) and, as Jonah went in alive into the whale's belly and came out alive, so Jesus must have meant that He would go into the tomb alive and come out alive. How any one can seriously bring forward such an argument, when Christ told His disciples over and over again that He would be put to death (Matthew, 16, 21; 20, 23; 21, 39; Mark, 8, 31; Luke 18, 31-33; John 10, 15 and many other passages), is more than we can understand. But besides that, the reasoning is simply an impudent misinterpretation of language. If I say that Hector was a lion in the fight, do I mean to say that Hector had a tail? When Jesus says that He must be lifted up as Moses lifted up the serpent in the wilderness (John 3, 14), does He mean to say that He will be made of brass as the serpent was? When He compares His teaching to wine (Matthew 9, 17), does He mean to say that His teaching will make men drunk? When a comparison is made, we must

discover the point of the comparison, and must not press every detail which the man who made the comparison never thought of at all.

The Qadiani asserts that the prayer of Jesus in Gethsemane was a prayer to be saved from the death of the cross, and that, since Jesus was a righteous man, His prayer must have been answered. How extraordinary that he should argue in this way, when Jesus Himself, at the very moment that He uttered the prayer, said, "Nevertheless not as I will, but as thou wilt." He then quotes the sentence in the Epistle to the Hebrews, "who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death," and argues that the writer of the Epistle to the Hebrews means, that since the prayer of Jesus was heard, He did not die on the cross. How shall we speak of such an argument! The whole of the epistle is built upon the death of Jesus; He is represented as the High Priest of the human race, and as having offered Himself as a perfect sacrifice for our sins. His death is mentioned over and over again (2, 9; 2, 14; 9, 11; 14, 9, 15; 9, 16; 9, 28; 10, 10; 10, 12;) in the Epistle. In several of these places, notably 2, 14; 9, 16; 9, 17; the whole argument depends upon the actual death of Jesus. It is quite true that the prayer of Jesus was answered; but the answer was His resurrection, as the writer of the Epistle to the Hebrews implies. If we can argue that the writer of the Epistle to the Hebrews believed that Jesus did not die on the cross, then words can be made to mean anything and it would be possible to prove that Muhammad did not live at all, and that the Qadiani himself is a solar myth.

Again to argue that, because Jesus hung on the cross only six or seven hours, he could not have died, is utter nonsense. It is true that six hours' suspension on the cross might not have killed a man in perfect health and strength: the cross killed by exhaustion and loss of blood; and so the time of death depended on the strength of the sufferer. But we do not know what kind of a physique Jesus had at all; and therefore cannot argue that He was able to bear crucifixion for six hours. Besides, in the case of Jesus there had been long watching and weariness before the crucifixion; He had been severely scourged; and, what is really of vital importance, His soul was wracked with agony, because He was bearing the sins of men. This agony, which caused the suffering in the garden and the last cry on the cross, was quite enough in itself to kill Him.

In another article we hope to trace the history of the idea that Jesus did not die on the cross. That history will throw a great deal of light on the Qadiani's position.

The Inquirer.

You need God in the very things that seem to separate you from him. You must seek him in the very place where the misery of life seems to say that he is not. You must question the stoniest paths for streams of water. —Phillip Brooks.

MISS SUZIE SORAJI ON FEMALE EDUCATION.

This address is so important that we reproduce it in full as reported in the C. & M. Gazette, which regards it as the most eloquent and stirring appeal on behalf of female education at the Bombay Educational Conference.

We are confronted with the fact that in a population of 60 millions of Muhammadans, only 4,000 girls attend school! Gentlemen, I say this is a crying shame, that Muhammadan women are thus kept in ignorance and treated like the lower instead of the higher creation. It is a menace to civilisation and makes the Western world scoff, and justly, at our oriental philosophy, our oriental scholars and our Universities and Colleges. Every graduate of our Universities is under a solemn vow to promote the cause of Education, and is a traitor to it, when he keeps his women illiterate.

Now, when the century is resonant with notes of advance all swelling the grand march of Progress that the heirs of the civilization of twenty centuries are playing on the organ of Time, it seems to me the deepest sounding note is that of Education generally, and Female education in particular. Who make the home in any land? Women of course! No wonder, no wonder, then, that India presents the pathetic spectacle of a country without homes! She has places and houses, and alas hovels, but no homes! Would you know how poor that leaves you? Then peep into the humblest Western home—small and heaven-blessed, where reigns that white-souled being who bears the sacred name of mother. What is it makes the toil-worn bread-winner of the family tread so joyously as he sees the light stream forth from his cottage? 'Tis surely that behind the curtained window is a sharer of his joys and sorrows—that counsellor and friend to whose angel ministry he owes the noblest moments of his life. The Zenana with its many inmates, all herded together like sheep, can hardly be called a home. There is the shrinking little mother whose individuality has long ago been merged in that of others, whose spirit has long ago been crushed by a tyrannizing mother-in-law.

'Tis to their grand-mother rather than to her, her sons turn in their difficulties. And what wonder? Was she not scolded and sometimes even struck in their presence? They never ask her opinion on a subject, and she would never dream of forming one. And she does not complain—she accepts the inevitable submissively—and when she is mother-in-law in her son's home, she will treat their wives, as she has been dealt with—and verily there is no tyrant like the one who has herself been tyrannized over.

With regard to her husband she is perhaps not so quiescent. Deep down in her heart there is a wistful longing, never expressed, but always there, that she might be consulted, her opinion asked, her sympathy sought for. Yet all the time she is miserably conscious that she has no advice to offer, no help to give, even should it be sought. The untrained, uneducated mind is just awakened enough to know this, and the result is a dumb, resentful, but utterly futile protest against her fate. I have given only the negative side of the picture. There is the positive one, the one that makes the Zenana the last place a man would turn to in order to find rest and quiet. The Zenana with its petty jealousies, petty strifes, ceaseless gossip unending tattle. These are the things that rob a man of his respect for woman in India.

You shall not blame her for that dark Zenana where the light of knowledge cannot penetrate—for your own hands have drawn the blinds your own fingers locked the

the prison doors where woman has been incarcerated for centuries. Nor must you blame her that her judgment has been dwarfed, her decision weakened, her powers of perception blinded through the long years.

Nor yet again that she is a bundle of superstition and that her life is spent in terror of evil spirits and satanic influences generally.

Poor little untrained mother, poor little untrained children! Little blurred human scrawls blotted all over with other people's mistakes!

It was an old Greek philosopher who said "There is only one good, namely Knowledge, and only one evil, namely ignorance"—and how great an evil this is, I leave you to say.

What grander duty can a woman have than to prompt man to noble action, and yet were it not unchivalrous you would be obliged to confess, that some of the actions you most regret in life have been due to the influence of the women folk who live on a lower plane, morally and intellectually, than yourself, and to gain whose approbation you sank your ideals, violated your principles, repudiated your vows—in short, were untrue to your better nature.

You complain that you are helpless to effect reform in your community because of the opposition of the women and everyone here is aware that the greatest strangler of all reform in India is the old grand-mother. Well are you not raising another set of opposers in the new generation, by neglecting to educate your girls? Is reform never to begin? Are we to perpetuate an evil that makes India a by-word with other nations?

It is not a personal question, but a national one, and you have no right to decide it personally. The national progress is bound up in it. Indeed, there can be no national progress, so long as this evil exists.

Mr. A. O. Hume in a letter to Mr. Malabari said: "Nations in the long run always get precisely as good a Government as they deserve, and no nominal political enfranchisement will, in practice, prove more than a change of evils, unless such an advance has simultaneously or antecedently been made along those other lines as shall render the country qualified to assimilate its improved political status. Political reformers of shades of opinion should never forget that unless the elevation of the female element of the nation proceeds *pari passu* with their work, all their labour for the political enfranchisement of the country will prove vain."

Dr. Duncan at the Madras Convocation in 1891 said: "If there be any truth in the belief that intellectual endowments take more after the mother, than the father, the question becomes all the more serious. The child of parents possessing well developed bodies and minds begins life with faculties and capacities, which in proper conditions, and in due course grow up to the maturity of manhood or womanhood. Not so with the offspring of a mother whose faculties are infantile and undeveloped. The mental development of the child is speedily arrested, the faculties retaining to the last the inherent weakness of their maternal source, a weakness which will prevent them from ever growing into a vigorous maturity. Do men gather grapes of thorns, or figs of thistles? Can the platitude of intellect and moral power be reaped as an inheritance from a mother, perhaps a child mother, whose faculties have lain dormant, or, if at all roused to activity have been arrested in their development almost at the outset? For the sake of posterity," said he in conclusion, "I entreat you to do what you can to remove one of the greatest blots on your social system."

Oh, the pity that other nations have to entreat us to give to our women what is their birthright? Think too, my friends, how posterity will rise up to curse us, because we have deliberately fettered it by leaving half this generation uneducated?

Indeed, you are checking your own flight when you do not educate the women. Trying to mount so to speak on one wing.

For

"The woman's cause in man's, they rise or sink.
Together, dwarfed or godlike, bound or free:

I am aware that I am no herald of a new truth. For the past quarter of a century Female Education has been the topic of essays, discussions, pamphlets. But iteration is next to inspiration, and I wish to add my voice to the many that urge insistently and eternally "Do noble deeds, don't dream them all day long."

Again looking at things from an altruistic point of view, think how we are robbing the world of the ministry of woman—ministry that can only be performed by her.

Would that you could see the noble women I have seen in the West, walking white-robed and spotless through, the world, brightening sad lives, lifting heavy burdens taking their place in the world of the wronged, of the oppressed, of outcast babes, and of lives lost in ways unutterably worse than death; women at whose coming sorrow and darkness and sin take flight, at whose advent the desolate look up in hope; the drunkard hangs his head abashed, and wishes he were a nobler man. And if you could turn your gaze homewards again and contrast our women's cramped and dwarfed lives bounded only by the narrow horizons of the Zenana with these, you would feel as I do that the world—our sad world of India, is the poorer, because our women have never been trained to do the work in it that surely God has sent them here to do—that women of other lands have come to do because these have not realised what their divine mission on earth is!

Hardly a month ago I was pleading with a Muhammadan father to send his little ten-year old daughter back to school. "She is so clever!" I urged as an additional reason for her continuing her studies. "That is just it," cried he in alarm. "It is because she is so clever, and we do not know what harm she may do with the knowledge she acquires!" It was useless to argue with such a man—it was as ridiculous as some one remarked as saying. "It were better for a man to have no legs to walk with because his legs might some day lead him into a ditch!" "We do not know what harm she may do with the knowledge she acquires!"—Gentlemen, is not that the sentiment which is at the root of all your dislike to Female Education?

Ah it is not knowledge but ignorance you have need to fear—Shakespeare says:

"Ignorance the curse of God—

Knowledge the wing wherewith we fly to heaven.

Yes, it is the powerful wing on which we take our flight sunwards, heavenwards, Godwards, and who is there will dare to deny woman this golden opinion?

THE SYSTEM RECOMMENDED.

Now comes the question, "How shall we educate our girls?" Let us at the outset, guard against the mistake of addressing ourselves to the intellect exclusively. True education is kaleidoscopic in its arm. We cannot thwart nature—If we would educate truly, we must do so in conformity to her eternal laws—Any attempt to develop one side of human nature, at the expense of the rest, must be either grotesque or tragical, and not improbably both. True education, therefore, will consist in the development

of the whole nature—spiritual, physical, mental, moral, social, political.

"How are we to obtain such an education for our girls?" you ask, and I answer unhesitatingly—Establish through the length and breadth of this land, well equipped, well conducted Kindergartens—Carry Froebel's principles into your primary and secondary schools, for in its scope the system reaches from the cradle to the university.

Then I would advocate the establishment of home classes for older girls and women—Let several families combine and ask a thoroughly well qualified English or Indian lady to teach them from two to three hours daily—Let examinations be held and prizes offered in such towns by way of encouragement. The course prescribed by a Committee or Association might include Domestic Economy, Hygiene and Physiology. If you, gentlemen, encourage your wives and daughters by showing your interest in the results of the examinations, etc, I am certain it will act as an additional incentive to them to learn.

Next, the home classes might meet quarterly in some private drawing room for lectures on "Ambulance." "The education and care of little children." "Women in other lands—" and what not?

Might we not introduce more literature into our homes—Magazines and periodicals would broaden the outlook of those who are able to see so little of the outside world. "The Women's Friend" published in Urdu and Hindi. "The Sargrivi" at Rutlam. The "Stri Bodhi" in Guzerathi are some of the papers you might use—Doubtless there are some more, but I confess there is a paucity of vernacular literature, and that is what makes me plead for an English education as well as a Vernacular one for women. Which of us can gauge the influence of the written thoughts of great Western minds upon our lives? Put out of your life all that your English education has given you, and see what you have left. Besides, we must advance with the age—English is going to be a universal language—Here in India at any rate—it certainly is the unifying factor in this Conference, where some are Guzerathi and some Urdu-speaking gentlemen. Then it is very desirable that the literature of a land where women is held in such reverence, honoured, loved, confided in, should flood the East where she is not thus honoured.

I hold in my hand the papers of a league lately founded in Edinburgh called "The league of the Empire" which has for its object the bringing together of the daughters of the Empire all the world over, in ties of closest friendship by means of correspondence. You write to the Secretary, Mrs. Haldane—10, Randolph Crescent, Edinburgh, and she will obtain for you a correspondent in the British Isles or Canada, or indeed in any part of the Empire who will correspond with you regularly, giving accounts of such customs and habits, such places and people in her part of the world as she thinks will interest you, and you, in your turn tell her of Indian ways and Indian peoples, and in fine, all you can about your land. Several of the girls in the schools in Poona have gladly sent in their names, and carry on an enthusiastic correspondence with the girls across the sea—their fellow-subjects—who are bound by political ties as well as those of humanity to regard them as sisters.

Who can tell where this will end?—This beautiful comradeship that is being established between the daughters of the East and West. What vistas are being opened up for our girls who shall say? I only know it can be fraught with nought but good, and that the broadening influences will go far towards educating the Indian daughters of the Empire.

And now in conclusion, my brothers, let me urge action—It is the indispensable requisite of development. Let us rise bravely to the duties and responsibilities of our day and generation. There is desperate need for haste. The women of this generation (like ourselves) will have passed into eternity in the next, and how can we face God, if we have done nothing towards their amelioration.

WINGS OF A DOVE.

At sunset, when the rosy light was dying,
Far down the pathway of the west,
I saw a lonely dove in silence flying
To be at rest.
Pilgrim of air I cried could I but borrow
Thy wandering wings thy freedom, blest,
I'd fly away from every careful sorrow
And find my rest.

But when the dusk a filmy veil was weaving,
Back came the dove to seek her nest.
Deep in the forest where her mate was grieving—
There was true rest.
Peace, heart of mine! no longer sigh to wander ;—
Lose not thy life in fruitless quest
There are no happy islands over yonder ;
Come home and rest.

Henry Van Dyke, D.D.

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for his sake that you would not have done for your own sake or for any one's sake.—Drummond.

—Aniline colors, similar to those from coal tar, are made in a Russian factory, from petroleum. They are free from a troublesome constituent of the coal tar dyes, and do not turn green with age. The factory is producing annually about 50,000 pounds of these dye-stuffs, which are mostly used for coloring cotton goods.

—Two students of Cornell University have discovered that by using higher temperature and electrical currents in the refining of copper, the cost, which is now \$5 a ton, can be reduced by half. About \$80,000,000 worth of copper is refined in this country annually, and \$12,000,000 worth of silver and \$4,000,000 worth of gold are recovered therefrom.

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